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ABSTRACT

The Texas Christian University course description, outline, and supporting bibliography deal with the problems of intercultural, interracial communication. The course plan begins with the thesis that racism is institutionalized and that the eradication of racism requires changes in individuals' awareness of their own hidden discriminatory feelings. The classroom activities described ask students to play educational reverse-role-playing games, interview members of oppressed minorities, and become familiar with other races and cultures through association. Readings in interpersonal, interracial intercommunication are assigned, and written papers about the students' course experiences are required. A bibliography of books and articles is appended. (CH)

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ED 082245

A FIRST COURSE IN INTERCULTURAL COMMUNICATION

F. H. Goodyear and Patrick L. Williams

This course is predicated on the belief that most racism in America today is unintentional racism. We believe that most white Americans are as appalled by the Ku Klux Klan, the plight of the migrant workers, and the desctruction of Indian lands as the involved minority groups. We believe that racism has been institutionalized through unconscious social attitudes and well-intentioned laws and regulations.

What do we mean by institutionalized? We know that there are laws against discrimination. In jobs, in restaurant service, in restrooms, in seating on buses, in all of these, discrimination is illegal. Legally, discrimination and racism are gone. (Notice I said "legally.") But one doesn't have to look far to see that discrimination exists--look for example at the busing issue, at Wounded Knee, at the lettuce boycott, at the percentage of minority workers in the skills and crafts unions, at your own church, or university or neighborhood. So--by institutionalized we mean a standard, impersonal procedure in societal institutions. Okay, it exists--how can we do something about the problem? How can we overcome this unintentional racism?

I doubt anyone has an answer to that question--I certainly do not. In fact, the answer may well be different for every person and every situation. But we believe there are three basic prerequisites that are essential to finding the answer:

1. Familiarization with other races can be achieved through association.

CS 500 387

2. Accurate self-perception is necessary for understanding one's self and others.
3. Understanding the perceptions others hold is necessary to understand one's self and others.

So, we designed the course on this basis.

The purposes of the course are:

1. Provide open associations with people of other cultures.
2. Define self-perceptions.
3. Define perceptions others hold for various cultural groups.
4. Provide information about native cultures.
5. Create open attitudes toward other cultures.

We then set about to translate these purposes into class sessions.

To achieve the aforementioned purposes there were four basic avenues utilized:

1. Planned experiences with representatives of the four major cultural groups.
2. First-hand experiences in classroom situations.
3. Lectures on cultural patterns gleaned from sociology and social psychology.
4. Activities designed to provide intercultural experiences.

Class Sessions

The initial class session consists of an attitudinal test to measure the students' attitudes toward members of minority groups[1], a getting acquainted session designed to introduce everyone in the class, and an explanation of activity assignment #1 (see syllabus).

Session two was a combination lecture and discussion presentation on values, beliefs and attitudes, with specific emphasis on why we perceive people the way we do.

The third session was characterized by a group discussion of the photographs taken (activity assignment #1)--more specifically, emphasis was placed on "why" we perceive the same environment differently, and the contrasts and similarities of the perceptions of cultural group members was verbalized. This eventually lead to the conclusion that "we are all prisoners of our particular environments."

The fourth session involved a pre-planned bus tour of Fort Worth, showing students the good, bad, and ugly of the metroplex area; this session added meaning to the initial activity assignment by showing all of the students areas that they might not otherwise have observed. This was an eye-opening experience.

Session five was designed to give the students a first-hand experience with a militant representative of the black community. This face-to-face communication experience set the stage for an indictment of white America, from a black man's perspective.

The sixth session was simply a follow-up discussion type "rap" session on specific patterns of communicationwithin the black culture. In addition, the students presented short reports on their interviews with blacks, citing the problems in communicating with someone from a different culture (activity assignments #2 and 3).

Sessions seven and eight had the same general purposes as the two previous experiences, with emphasis on the Chicano or Mexican-American

culture. More specifically, a Chicano guerilla theatre group performed for the class, citing some of the indictments of the Chicanos against white America and adding data relative to the perspectives of this group toward American society. The students "rapped" about Chicano culture and reported on their individual interviews (activity assignments #4 and 5).

The ninth session was a quick course on Indian history in America, and an enlightening experience as to the composition of the bureaucracy which comprises the Bureau of Indian Affairs. It so happened that the Indians had just taken over "Wounded Knee" the day prior to this session.

The tenth and eleventh sessions were extensions of the five previous sessions; it was unique in that the indictment was conveyed by a white man--John Howard Griffin, author of Black Like Me.[2] This was an outstanding example of white America taking a painfully introspective look at itself.

By session twelve, most of the white students had experienced a severe case of "White-Backlash" from the indictments of all of the major minority groups plus a member of the majority group. The purpose of this session was to force white Americans to verbalize their resentments and disagreements at being labeled as bigots, racists, and all of the other slanderous names which had been systematically applied to them as a group. We elicited such comments as: "I resent being lumped together with everyone else" or "We are not all like that" or "I am tired of being labeled this or that." Once this was accomplished, then almost every student had experienced in twelve weeks what most blacks, Chicanos, Indians and poor whites experience every day of their lives--subtle yet incapacitating manifestations of racism. The shoe was now on the other foot. The interviews with poor whites (activity assignment #6) illustrated that many

whites share the same feeling toward "middle America" as the ethnic minorities.

The thirteenth and fourteenth sessions examined the psychological games that we play in our day-to-day interactions with others (the material taken from Games People Play by Eric Berne).[3] In particular interculturally oriented games were used, such as: Insight (personality perception game),[4] Blacks and Whites (a human relations game),[5] The Cities Game (real estate and city politics game),[6] Woman and Man (sex roles in society).[7]

Session fifteen was devoted to role playing with emphasis on projecting one's personality into an individual of another culture, for example, a black student would play the role of a white administrator; a white would play the role of a Chicano worker, etc., in planned, contrived interactions.

The final session culminated the semester with in-depth reports on the four major cultural groups and a general summary of the work of the semester.

Grading and Evaluation

Since the goals of this course were primarily perceptual and attitudinal, it seemed apparent from the beginning that traditional grading systems would be relatively meaningless in this course. Since tests of attitude and information appropriate for such learning experiences did not exist, and since attitude change or information gain would depend on establishing baselines and measurement of change with instruments of questionable validity, some other system had to be devised. Since one of the basic assumptions underlying the course was that selective, guided

exposure was an essential preliminary to change, it was decided that the grading system should be based on the student's efforts to facilitate this selective, guided exposure. A contract system was employed requiring students to:

1) engage in intercultural communication with selected groups toward previously determined ends (namely, experiencing the perceptions others hold toward themselves, toward the student, and toward society)
2) read selectively from sources who could articulate the beliefs, attitudes, and information about the cultures under consideration
3) relate the readings to the other experiences in the course
4) share attitudes, values, and information with other members of the class

In the hope that more valid evaluation criteria may be established in the future, the students work toward developing an attitude measure and an information test.

Research Potential

Research possibilities from the course seem almost limitless. The course itself has been an interesting methodology study. Materials collected for the information and attitude tests should provide engaging research opportunities. The group reports could provide data for more detailed studies later.

General Comments

Instituting a course in Intercultural Communication, although far from an impossible task, has some particular difficulties. Most university libraries possess a considerable amount of material appropriate for

supplementary reading. Typically, however, the material is so scattered and diverse in nature that the mere accumulation of an adapted bibliography is an immense task. Likewise, most communities have numerous local resources which can supplement the regular classroom instruction. Local ministers and social service agencies are potentially very valuable sources. Ferreting out sources who will be both willing and beneficial is often a time-consuming process. With these time considerations in mind, it is advisable that those instituting an Intercultural Communication course begin well in advance to collect materials.

Since several of the activities employed in Intercultural Communication are not typical of most university instruction, some additional expenses are involved. The activities chosen and the facilities available will influence the totals, but the availability of two hundred to three hundred dollars for initiation of the course is advisable. After the initial expenses, one hundred to one hundred fifty dollars will probably be adequate thereafter.

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References

[1] No tests of the specific nature desired are available. Two tests of reasonably approximate nature were selected and used from Robinson, John P., Jerrold G. Rusk, and Kendra B. Head, Measures of Political Attitudes, Institute for Social Research, 1968.

[2] A Signet Book, 1960.

[3] Grove Press, 1964.

[4] Games Research, Inc., 48 Wareham Street, Boston, Mass. 02118 ($8.95).

[5] The Head Box, Educational Products Div., P. O. Box 4762, Clinton, Iowa 52732 ($6.95).

[6] Psychology Today Games, Del Mar, Calif. 92014 ($6.95).

[7] Psychology Today Games, Del Mar, Calif. 92014 ($7.95).

TEXAS CHRISTIAN UNIVERSITY

Speech Communication 5970

INTERCULTURAL COMMUNICATION

Session 1 Introduction
Initial test, explain syllabus, get acquainted, explain next assignment. Issue cameras and film and give instructions.

Session 2 Values, Beliefs, Attitudes, Person Perception - Lecture

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Session 3 Activity Assignment #1

Discuss student pictures and student perceptions of self and other cultural groups.

Cultural Communication
Communication of Ideas
Home talk - school talk
Language structure
Voice and Diction

Session 4 Activity Assignment #2 - Interview

Bus tour of Fort Worth

Session 5 Activity Assignment #3 - Interview

Outside reading - list #1
Black Culture

Guest speaker - J.D. Phillips, Brite Divinity School
Doctoral student

Session 6 Activity Assignment #4 - Interview

Typical Black Communication Patterns
Tapes of black student speech
Analysis of communication patterns
Report on Activity Assignments 2 and 3

Session 7 Activity Assignment #5 - Interview

Outside reading - list #2
Chicano Culture

Guest speaker - Teatro de Los Barrios

Session 8 Typical Chicano Communication Patterns
Tapes and analysis of chicano communication patterns
Report on Activity Assignments 4 and 5

Session 9 Outside reading - list #3
Indian Culture

Guest speaker - Robert Beames, Director of Dallas Office of Bureau of Indian Affairs

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Session 10 Minorities in a Predominately White Society

Minority to White communication
White to Minority communication
White to White communication

Session 11 Activity Assignment #6 - Interview

Outside reading - list #4
White Culture

Guest speaker - John Howard Griffin, author of Black Like Me

Begin Group Assignment

Session 12 Activity Assignment #7

Comparisons and contrasts of cultures

Report on Activity Assignment 6

Session 13 Games People Play - Lecture

Games

Session 14 Games

Report on Activity Assignment 7

Session 15 Role playing and role reciprocity

Session 16 Summary, review and follow-up

Report on Group Assignments

EXPLANATIONS

Reading Assignments

Outside readings 1 through 4 are listed on the syllabus and are to be taken from the reading lists attached.

The written commentaries are to reflect the following:

1. an understanding of the material read;
2. an association of the material read to the nature of the course;
3. your opinion of the material read.

These papers may be informal but should be gramatically correct and employ correct spelling. They may be typed or hand-written, but should be proofread carefully before being turned in.

Activity Assignments

1. At the first class meeting each student will be given a camera in order to film his perceptions of Fort Worth. Each student will assume that he has just received a letter from an old junior high school friend who is considering moving into the Fort Worth area, and this friend wants pictures of what it would be like to reside in "Cowtown." At Session 3, each student will show and explain his pictures to the class. This will give opportunity to the students to begin the process of sharing opinions and attitudes. Verbalizing attitudes is a higher level of communication and requires considerable practice. This also gives opportunity for amplification on the pictures and for feedback.

2. Each student will conduct a 5-minute interview with a young Black person (between 15 and 25 years) to ascertain as much as you can about his (her) attitudes toward himself, society, and you. You may tape record the interview if you wish.

3. Each student will conduct a 5-minute interview with an older Black person (over 40) and secure information as prescribed in activity 2.

4. Each student will conduct a 5-minute interview with a young Chicano person as prescribed in activity 2.

5. Each student will conduct a 5-minute interview with an older Mexican-American person as prescribed in activity 2.

6. Each student will conduct a 5-minute interview with a very poor white adult (over 21) and secure information as prescribed in activity 2.

7. Each student will conduct a survey of six people (not related to you and not TCU students, faculty or staff or spouses of any of these) and secure their definitions of the term "brotherhood." Write down the definitions.

Group Assignments

The class will be divided into four groups. Each group will study in depth one of the cultures covered in the course. The groups will report their findings to the class at the time scheduled for the final exam. The reports should include consideration of as much of the following as possible:

A. The Culture
   1. family structures
   2. familial attitudes
   3. religious beliefs and attitudes
   4. social attitudes (government, law, police, schools, etc.)
   5. courtship and marriage
   6. employment, work, money
   7. recreation
   8. material possessions (cars, houses, boats, etc.)
   9. interpersonal relations within the culture
   10. attitudes toward other cultures
   11. other areas of special interest

B. Vocabulary and Language
   Each group will compile a list of words used by the cultural group which have meanings peculiar to that culture.

C. Bibliography
   1. The group will suggest additions to the current bibliography.
   2. The group will provide evaluation of the sources they examined.

D. Tests
   1. The group will prepare items for the knowledge test.
   2. The group will prepare items for attitude test.

Grading

There will be no hour quizzes, no individual term papers, and no final exam in this course.

This course will be graded on a contract system. Each student individually will contract for the grade he would like in the course. Once the contract has been made the student may elect to reduce the grade contract at any time during the semester, but he may not increase the grade contract once it has been established. The instructor may reduce the contract if in his opinion the student is not meeting the terms of the contract. Notice of intention to make such reduction will be given and the student will have opportunity to show cause why the reduction should not be made if he desires.

Contract terms are:

For a grade of C:

1. Comply with assignments 1 through 7 according to the syllabus.
2. Read a minimum of 100 pages for each outside reading assignment (#1 through #4).
3. Write a 1-2 page commentary on each reading assignment (approximately 500-700 words each).
4. Accumulate no more than 4 absences during the semester.
5. Participate actively in all class activities and discussions.
6. Participate actively in the group activities designated.

For a grade of B:

1. Comply with assignments 1 through 7 according to the syllabus.
2. Read a minimum of 150 pages for each outside reading assignment (#1 through #4).
3. Write a 2-page commentary on each reading assignment (approximately 600-300 words each).
4. Accumulate no more than 3 absences during the semester.
5. Participate actively in all class activities and discussions.
6. Participate actively in the group activities designated.

For a grade of C:

1. Comply with assignments 1 through 7 according to the syllabus.
2. Read a minimum of 200 pages for each outside reading assignment (#1 through #4).
3. Write a 2-3 page commentary on each reading assignment (approximately 700-1,000 words each).
4. Accumulate no more than 2 absences during the semester.
5. Participate actively in all class activities and discussions.
6. Participate actively in the group activities designated.

LIST #1

Black Readings

BOOKS

Banks, James A. and Jean D. Grambs, eds. Black Self-Concept. McGraw-Hill Book Co., 1973.
Every teacher and every prospective teacher should be required to read at least the first 68 pages of this book.

Bergman, Peter M. The Negro in America. Harper and Row, 1969.

Bracey, John H. Jr., August Meier, and Elliott Rudwirk. Black Nationalism in America. The Bobbs-Merrill Company, Inc., 1970.

Brown, Claude. Manchild in the Promised Land. Signet Books, 1965.
An autobiography of life in the streets of Harlem.

Burns, W. Haywood. The Voices of Negro Protest in America. Oxford University Press, 1963.

Carmichael, Stokely and Charles V. Hamilton. Black Power: The Politics of Liberation in America. Vintage Books, 1967.

Chambers, Bradford and Rebecca Moon, eds. Right On! Mentor Books, 1970.
An anthology of Black literature.

Chapman, Abraham, ed. Black Voices. Mentor Books, 1968.
A collection of fiction and non-fiction by outstanding Black writers and leaders.

Cleage, Albert B. Black Christian Nationalism. Ed. George Bell. W. Morrow Company, 1972.

Cleage, Albert B. The Black Messiah. Sheed and Ward Company, 1968.

Cleaver, Eldridge. Soul on Ice. McGraw-Hill, Inc., 1967.

Curtis, James C., and Lewis L. Gould, eds. The Black Experience in America. University of Texas Press, 1970.

Drimmer, Melvin. Black History. Doubleday, 1963.

Ebony Magazine. Ebony Pictorial History of Black America. Southwestern Company, 1971.

Ebony Magazine. The Negro Handbook. Johnson Publishing Company, Inc., 1966.

Edno, Russell. Perspectives on Black America. Prentice Hall, Inc., 1970.
Examination of Black group patterns, collective behavior, and institutions.

Fanon, Frantz. Black Skin White Masks. Grove Press, Inc., 1967.

Fishel, H. Leslie, and Benjamin Quarles. The Negro American. William Morrow and Company, 1967.

Fullinwider, S. P. The Mind and Mood of Black America. The Dorsey Press, 1969.

Geltman, Max. The Confrontation. Prentice-Hall, 1970.

Goldstein, L. Rhoda. Black Life and Culture in the U.S. Crowell, 1971.

Grier, William H. and Price M. Cobbs. The Jesus Bag. McGraw-Hill Co., 1971.
Two M.D.'s look at Black psychology and sociology.

Griffin, John Howard. Black Like Me. Signet Books, 1961.
A white man from Mansfield, Texas turned his skin dark and traveled through the South as a Negro. I strongly recommend this book. Every white American could profit from reading it.

Haynes, Leonard L. Jr. The Negro Community Within American Protestantism.
Christopher Publishing House, 1953.

Hough, Joseph C. Black Power and White Protestants. Oxford University Press, 1968.

Johnston, Ruby F. The Development of Negro Religion. Philosophical Library, 1954.

Lincoln, C. Eric. The Black Muslims in America. D. Nostrand Company, 1964.

Littleton, Arthur and Mary Burger, eds. Black Viewpoints. Mentor Books, 1971.
Essays of philosophy and opinion by 34 Black leaders.

Malcolm X. The Autobiography of Malcolm X. Grove Press, Inc., 1964.

Mays, Benjamin Elijah, and Joseph William Nicholson. The Negro's Church.
Russell and Russell, 1933, reissued 1969.

McCall, Emmanuel L. The Black Christian Experience. Broadman Press, 1972.

Meier, August and Elliott Rudwick. Black Protest in the Sixties. Quadrangle
Books, 1970.

Mitchell, Henry H. Black Preaching. Lippincott, 1970.

Pinkney, Alphonso. Black Americans. Prentice-Hall, Inc., 1969.

Salk, Erwin A. A Layman's Guide to Negro History. McGraw-Hill Book Co., 1967.

Sherman, B. Richard, ed. The Negro and The City. Prentice-Hall, 1970.

Sloan, Irving J. Blacks In America. Oceana Publications, 1971.

Styron, William. The Confessions of Nat Turner. Signet Books, 1967.
A fictional, but realistic story of slave life.

Sywed, John F. Black America. Basic Books, Inc., 1970.
Scholarly treatments of Black life and culture.

Wilcox, Roger. Psychological Consequences of Being a Black American. John Wiley,
1971.

Woodson, Carter G. The History of the Negro Church. The Associated Publishers,
1945.

Wright, Nathan Jr. Black Power and Urban Unrest. Hawthorn Books, Inc., 1967.

PERIODICALS

Baron, Harold M. "Black Powerlessness in Chicago," Trans-Action, VI
(November 1968), 27-33.

Franklin, Raymond S. "The Political Economy of Black Power," Social Problems,
XVI (Winter 1969), 301.

Hannerz, Ulf. "Roots of Black Manhood," Trans-Action, VI (October 1969), 13-21.

Hippler, Arthur E. "The Game of Black and White at Hunter's Point," Trans-Action,
VII (April 1970), 56-63.

The Journal of Religious Thought. Howard University Press, numerous references.

LIST #2

Chicano Readings

BOOKS

Bogardus, Emory S. The Mexican in the United States. U.S.C. Press, 1934.
An older treatise which serves to warn us that many problems of 40
years ago remain unsolved today.

Gonzales, Rodolfo. "I Am Joaquin." n.p., 1967.

Grebler, Leo, Joan W. Moore, and Ralph C. Guzman. The Mexican-American People.
The Free Press, 1970.
An exhaustive study of the status of Mexican-Americans in the
Southwest.

Herzog, Stephen J. Minority Group Politics. Holt, Rinehart, and Winston, Inc., 1971.

Ramarez, V. O. I. The Anthropology and Sociology of Mexican-Americans: The Distortion of Mexican-American History. El Grito, 1968.

Romano, Octavio Ignacio. Voices - Readings from El Grito. A Tuerto Sol Book, 1971.
An excellent description of the cultural prospects of the modern Mexican-American by some of America's foremost Mexican-American authors. This book is well written, interesting, and should provide the student with pertinent information in his quest for knowledge related to Mexican-American culture.

Robinson, Cecil. With the Ears of Strangers. The University of Arizona Press, 1963.
Shows Mexican-American influence in the U.S. and how they are accepted by society. (stereo-typed)

Servin, Manuel P. The Mexican-American: An Awakening Minority. Glencoe Press, 1970.

Simmen, Edward. The Chicano: From Caricature to Self-Portrait. Mentor Books, 1971.
This invaluable anthology of short stories can be particularly useful in motivating the reader to seriously consider the validity of his attitudes and stereotypes relative to the "typical" Mexican.

Simmen, Edward. Pain and Promise: The Chicano Today. Mentor Books, 1972.
Shows the drastic change in the Mexican-American in the last 100 years, what the Chicano today is trying to do to improve his situation.

Steiner, S. La Raza: The Mexican-American. Harper and Row, 1969.

Vasquez, Richard. Chicano. Doubleday, 1970.

Wagner, Nathaniel and Marsha Haug. Chicanos. C. V. Mosby Co., 1971.

PERIODICALS

"Chicanos Campaign for a Better Deal," Business Week (May 29, 1971), 48-53.
A report of Chicanos working together as a movement to solve some of their social and economic problems; also, a general discussion of Chicano problems.

Gomez, David F. "Chicanos: Strangers in Their Own Land," America, 124 (June 26, 1971), 649-652.
A general overview of Chicano problems: discrimination, language, jobs, schools, etc.

Ortega, P. D. "Schools for Mexican-Americans: Between Two Cultures," Saturday Review, 54 (April 17, 1971), 62-64.
A discussion of the educational problems facing Chicanos in a white culture: bi-lingual education, cultural differences, prejudice, seasonal employment, etc.

Phillips, Norman D. 'Chicano Workers, Rio Grande Farmers Agree to Meet," Christian Century, 88 (January 20, 1971), 84-86.
An analysis of farm workers and farmers and their problems in Texas; also, a discussion of other religious and social issues related to Chicanos.

Revelle, Keith. "A Collection for La Raza," Library Journal, 96 (Nov. 15, 1971), 3719-26.
A comprehensive bibliography for and about Chicanos.

Trillin, Calvin. "U. S. Journal: Crystal City, Texas," New Yorker, 47 (April 17, 1971), 102 ff.
A report of the Mexican-American take-over of Crystal City, where the Mexican-American population overcame a tradition of white dominance and took control of the city government and the school board; the take-over was done peacefully through voting strength.

LIST #3

Indian Readings

BOOKS

Armstrong, Virginia Irving, ed. I Have Spoken: American History Through the Voices of the Indians. Pocket Books, 1971.
Speeches by Indians from the 17th to the 20th century. Appendix: Judge Dundy's Decision. A ten page bibliography.

Barrett, S. M., ed. Geronimo: His Own Story. Ballantine Books, 1943.
An autobiography of Geronimo (1829-1836). Chronicles the origins and customs of the Apache people.

Brandon, William. The American Heritage Book of Indians. Introduction by John Fitzgerald Kennedy. American Heritage Publishing Company, Inc., 1961.
Traces the history of all American Indians from prehistoric times to the present.

Brophy, William A. and Sophie D. Aberlee. The Indian: America's Unfinished Business. University of Oklahoma Press, 1966.

Brown, Dee. Bury My Heart At Wounded Knee: An Indian History of the American West. Bantam, 1970.
The story of the settling of the west from the Indians' point of view. Includes illustrations and a nine page bibliography.

Cahn, Edgar S. Our Brother's Keeper: The Indian in White America. World Publishing Company, 1969.

Ceram, C. W. The First American: A Story of North American Archaeology. New American Library, 1971.
An archaeological history of America. Includes illustrations and a sixteen page bibliography.

Cochise, Ciye "Nino." The First Hundred Years of Nino Cochise: The Untold Story of an Apache Indian Chief. Pyramid Books, 1971.
An autobiography which deals with Apache customs of courtship and marriage, of war and religion, of victory and death.

Dennis, Henry C., ed. The American Indian 1492-1970. Oceana Publications, Inc., 1971.

Dixon, Joseph K. The Vanishing Race: The Last Great Indian Council.
Popular Library Eagle Books Edition, 1972.
A record of the last great Indian council. Includes Indians' speeches, folklore tales and an account of The Custer Fight.

Deloria, Vine, Jr. Custer Died For Your Sins: An Indian Manifesto. Avon Books, 1969.
Discusses History and government policies and agencies. Especially good chapters on anthropologists, missionaries, and Indian humor.

Eggan, Frederick. The American Indian: Perspectives for the Study of Social Change. Aldine Publishing Co., 1966.

Fey, Harold E. and D'Arcy McNickle. Indians and Other Americans. Harper and Bros., 1959.

Hertzberg, Hazel W. The Search for an American Indian Identity. Syracuse University Press, 1971.

Fox, Red. The Memoirs of Chief Red Fox. Fawcett Publications, Inc., 1971.
An autobiography of a man over 100 years old and a history of the Sioux Indians.

Josephy, Alvin Jr. Red Power: The American Indian's Fight for Freedom.
American Heritage Press, 1971.

Laubin, Reginald and Gladys. The Indian Tipi: Its History, Construction, and Use. Ballantine Books, 1957.
Heavily illustrated with photographs and diagrams. Includes an eight page bibliography.

Lewine, Stuart and Nancy Lurie, eds. The American Indian Today. Everett-Edwards, Inc., 1968.

Lighthall, J. I. The Indian Folk Medicine Guide. Popular Library.
100 organic remedies by an Indian Medicine Man.

Marriott, Alice and Carol K. Rachlin. American Epic. Mentor Books, 1969.
History of Indians in America.

Marriott, Alice and Carol K. Rachlin. American Indian Mythology. New American Library, 1968.
A comprehensive study of Indian lore. Illustrated.

Marriott, Alice Lee. The First Comers. Longmans, Green and Co., 1960.

McNickle, D'Arcy. The Indian Tribes of the United States: Ethnic and Cultural Survival. Oxford University Press, 1962.

McNickle, D'Arcy. They Came Here First. J. B. Lippincott Co., 1949.

Meyer, William. Native America: The New Indian Resistance. International Publications, 1971.

Minor, Marz Nono. The American Indian Craft Book. Popular Library, 1972.
"A how-you-can-do-it guide to Indian crafts, games, and customs."

Momaday, N. Scott. House Made of Dawn. New American Library, 1968.
Novel. Pulitizer Prize Winner--1969. Author: a Kiowa Indian, currently Associate Professor of English and Comparative Literature at the University of California at Berkeley.

Neihardt, John G. Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux. Pocket Books, 1972.
A record of the life and visions of a warrior and medicine man.

Oswalt, Wendell H. This Land Was Theirs. John Wiley and Sons, 1966.

Owen, Roger C., James J. F. Deetz, and Anthony D. Fisher. The North American Indians. MacMillan Co., 1967.

Pierre, George. American Indian Crisis. Naylor Company, 1971.

Schultz, J. W. My Life as an Indian. Duell, Sloan and Pearce, 1957.
The story of the "Great Wild West" by a man who lived with the Blackfeet Indians.

Shorris, Earl. The Death of the Great Spirit. Signet Books, 1971.
Sketches of Indian life. Very readable and interesting.

Sorkin, Alan. American Indians and Federal Aid. Brookings Institution, 1971.

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